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REPORTS.

HERMES XLVI.

Fascicle 3.

Ephorus 2. (321-354). R. Laqueur, starting again with Diodorus (cf. A. J. P. XXXVI, p. 349), discusses his wavering between the topical and annalistic arrangement. The topical principle was derived from Ephorus (cf. Diod. V, 1), who, in conscious opposition to Thucydides (cf. Dion. Hal. Thuc. IX), devoted each book to a special subject. This combined with his moralizing, rhetorical proems shows that Ephorus transferred the epideictic oration of Isocrates to the domain of history (cf. the Panathenaicus and Euagoras), which, rightly understood, throws light on Sallust's histories and Plutarch's biographies. L. maintains in opposition to Schwartz (cf. A. J. P. XXXIV, 483) that Ephorus had planned to continue his history beyond 340 B. C., as Niese has shown (cf. A. J. P. XXXIV, 224). Book XXVII was devoted to Philip; the omission of the Holy War, which Demophilus treated in Book XXX, was due to the principle of *πραῖς κατὰ γένος*. Books XXVIII/XXIX were *περὶ Σικελικῶν*. L. closes with objections to Judeich's identification of the author of the Oxyrhynchus fragment with Ephorus (cf. A. J. P. XXXIII, 96).

Die Blattversetzung in den Brutusbriefen (355-375). W. Sternkopf discusses the question of the transposed leaves from Cratander down, and by eliminating 'mihi crede, non erit Id. April.' from § 3 of the fourth letter of the so-called second book, restores the context here, and gains with these words the conclusion of the second letter: *sed ἴϋοϋ, mihi crede, non erit. <III> Id. April.* By assuming lacunae Schelle spoiled his almost identical restoration (cf. Progr. d. Dresdener Annenschule 1897, p. 16). Similar transpositions of leaves in the Quintus and Atticus letters (cf. A. J. P. XXVI, 475; XXVII, 342) point to a common archetype. A diagram illustrates the possible genealogy of the Italian and north Alpine MSS.

Phädrus-Studien (376-392). G. Thiele here (cf. A. J. P. XXXIII, 346) defends in Phaedr. IV, 25 the MS "P" order of the retort, where editors transpose the verses so as to obtain a parallelism; but this is lacking also in Callimachus' fable of the olive and laurel (cf. Oxyrhynch. pap. VII, p. 41 f.). Such fables, opposing modest worth to vain boasting (cf.

Korais 50, 299; Babrius 18, 180; Phaedr. App. 29) are ancient (cf. Xen. Mem. II, 7, 13). Callimachus (v. 274, 276) lets birds as umpires note the 'hits' scored by the olive (cf. Arist. Frogs 1269, 1272); in Phaedrus IV, 24, 21 the victor himself declares 'satis profecto rettudi superbiam' (cf. Arist. Wasps 460, Acharn. 347, Clouds 1301, Eur. Cycl. 693). The frequency of these contests in plant fables is natural, and, in spite of Judges 9, 8 and II Kings 14, 9, not necessarily Semitic (Diels). The political application is but the adaptation of previously existing fables. Comparing Callimachus, Phaedrus and Babrius, Thiele points out their several characteristics and finds traces of a traditional fable style (cf. *ὅτε φωνήεντα ἦν τὰ ζῶα, ἄκουε δὴ τὸν αἶνον, ἐρέω τιν' ὑμῖν αἶνον κτλ.*), which was more leisurely than that of Babrius, while Phaedrus' excessive brevity often obscures the point, and lacks the original humor. The Greek prose fables, of which there is still lacking a serviceable edition, have to be used with caution; but traces of the original style are noticeable here too. Babrius, and in part, at least, Phaedrus, depended on a prose version. Callimachus transmits the iambic tradition of Archilochus and Hipponax. The exceptional impersonation in Phaedrus IV, 7, indicates the influence of Callimachus, who impersonates Hipponax.

Ariston von Keos bei Philodem (393-406). Chr. Jensen has discovered considerable extracts from this Ariston, made by Philodemus, in the Herculan. pap. no. 1008, where col. X-XVI give a summary in infinitives of Ariston's *περὶ τοῦ κομφίξιν ὑπερφηανίας*, and col. XVI-XXIV a series of characterizations, partly in Ariston's words, beginning *τοιούτους γὰρ ἔστιν, φησὶν δ' Ἀρίστων, οἷος*. Theophrastus was his teacher. For a similar discovery by Sudhaus see A. J. P. XXVIII, 468.

Eine Stelle Varros zur Zahlentheorie (407-413). K. Praechter corroborates Fries' results, who found (cf. Rh. M. LVIII, p. 115 f.), by comparing Favonius Eulogius with Gellius, Macrobius, etc., that Favonius' chief source was Varro; for in the matter of the *ἀριθμοὶ τέλειοι*, particularly the numerus senarius, he used the same source as his teacher Augustine (cf. de civ. dei II, 30), whose relations to Varro are well known (cf. de civ. dei 6, 2.). This subject, beginning with Euclid. elem. VII defin. 23, may be traced in two lines of tradition, with some crossing: one Latin started by Varro, the other Greek beginning with Adrastus, the point of divergence being Posidonius.

Neue Bruchstücke des Himerios (414-430). H. Schenkl publishes ninety-two new fragments, varying from a half to sixteen lines in length, which he found in a Naples MS (codex II C 32, saec. XIV/XV), and invites criticism as an aid for the edition of Himerius that he is preparing. Among them

are fragments of speeches, hitherto known only by the titles in Photius' catalogue. Further, lacunae in codex Romanus (now Parisinus Gr. suppl. 352) are supplied, and evidence that the order of the speeches in the archetype was the same as in the catalogue.

Das Demeterheiligtum von Pergamon und die orphischen Hymnen (431-436). O. Kern welcomes the discovery of the Demeter sanctuary at Pergamum, with its inscriptions and sculptures as a corroboration of his thesis (which is Gruppe's also) that the Orphic hymn book originated there (cf. Genethliakon for Robert); for the hymns worship the same divinities, who constituted a veritable pantheon; even the πάνθειος τελετή in hymn xxxv, 7 is matched by the altar inscription τῷ Πανθείῳ. The inscription <Δι>ονύσῳ Καθηγεμόνι, found in another spot, sustains the hope of a future discovery of a sanctuary of Dionysus, who holds a central position in the hymns. The dependence on the Attic Eleusinian cult is evident, so that eventually inferences as to the Attic liturgy may be drawn from these cult hymns.

Neue Fragmente zu Hippokrates περὶ ἐβδομάδων (437-443). G. Helmreich discovered in 1877, in a Venice MS, a nest of Hippocrates extracts, among them seven from the περὶ ἐβδομάδων, which he publishes with the Latin translations from Littré, where the whole work in Latin appears; but the Latin text is so poor that Fuchs, in his translation, confined himself to the few Greek fragments that were known to him. The original Greek text was still extant in the XVII century.

Zum elaitischen Golf (444-457). W. Dörpfeld replies ably to Philippson (see A. J. P. XXXVI, p. 351) and maintains that Strabo's statements may be correct for his time; this is true even for the question of the river Euenus. For changes in the lower Caicus valley according to other ancient writers see E. Thrämer, Pergamos, p. 212 ff. A levelling of this region is desirable.

Exegetische Bemerkungen (458-463). J. L. Heiberg argues that the contrast to ναὸς μὲν φιάλαν χρυσέαν ἔχει in Paus. V, 10, 4 does not follow with ἐκ δὲ Τανάγρας τοὶ Λακεδαιμόνιοι κ. τ. λ.; but must be sought in the Κορίνθιοι of the complete inscription (cf. Inschr. v. Olymp., p. 370 no. 253) and interprets: The cella has a gold phiale etc.; but the Corinthians <alone have dedicated the shield>. In Paus. V, 11, 6 Ἡρακλῆς δὲ ἐς αὐτὸν ἦρται, which Frazer I p. 252 renders: 'and Hercules is borne up aloft to him', means 'H. has raised <his bow> towards him (i. e. to shoot the vulture)'. In six passages of Plutarch's Solon the preferable readings are in cod. S., which, though unsupported by other MSS, should have been followed by A. Schöne (cf.

Progr. Kiel 1896-1898). In three other passages H. defends the received text.

Zur politischen Tendenz der Aristokrateia (464-470). U. Kahrstedt defends his thesis (Forschungen z. Gesch. d. ausgeh. 5. u. d. 4. Jhdts. 111 f.) that Demosthenes (XXIII) opposed Charidemus and affiliation with Chersobleptes out of consideration for Persia, against Wendland (Nachr. der Gött. Ges., 1910, p. 322 Anm. 4). Amadocus was negligible, so that the ἀπίπτει in Dem. XXIII, 183 is incredible. Regard for Chares, however, is likely. K. also defends against Wendland his making Philip's letter (Dem. XII 6) relate to that one's peace overtures in 343 B. C. The death of Phaÿllus at the end of 352 (Diod. XVI, 38) is supported by Dem. XXIII, 124, which shows him still alive in 352 B. C.

Miscellen: Wilamowitz-Moellendorff attributes the fragment pap. Rylands 13 (Pl. 4), treating the legend of Linus, son of Psamathe (Hunt), to Callimachus' Aitia 1, in which this legend figured prominently.—H. Mutschmann tries to show that Plato, in the Charmides, combined with the investigation of σωφροσύνη an ἐγκώμιον, or rather ἐπιτάφιος, in honor of his uncles Charmides and Critias (cf. 155 A, 157 D ff.). The probable date, 403-401 B. C., fixes approximately the time of the earlier Laches and of the Protagoras, which followed soon after.—P. Jacobsthal (also Hiller v. Gaertringen) has deciphered νίκη Διογένους καὶ Ἀρτέμωνος των on the back of the seventh Branchidae statue of the Brit. Mus. catalogue (cf. Kirchhoff Gr. Alph. 20, 1); and on a black-figured amphora in Berlin (Furtw. 1697) interprets EIO+EO+E as εἰ' ὄχει ὄχει with which the riders urge on their humorous steeds. He cites similar scenes.—K. Praechter recognizes δᾶν as δῆ ᾶν in Hermeias' com. to Plato's Phaedr. where Couvreur deleted δ' p. 48, 3 f. and 70, 4 (cf. Philol. 59, p. 185, 597; Rh. M. 63, p. 155). Fascicle 4.

Zu Martial (481-517). O. Immisch has examined the introductory poems and extant prose epistles of Mart. Ep. I-XII, with particular reference to collective codex editions prepared by the author himself. Accepting with Dau a codex edition of I-VII, he assumes that I, 1 appeared on the title page under Martial's portrait (cf. Mart. XIV, 186), followed by I, 2 which gives the place of sale; the prose epistle filled the inner side, its choliambic close beginning the third page. Thus it is evident that the detachment and inversion of the title page would give the order of the V(ulgate) text; while the MS group G(ennadia), which lacks I, 1 and 2, and begins with the epistle, is due to the effacement of the title page. Confirmative details are added. A further discussion deals with a codex

edition of VIII–XI and the introductory poems of XII. These books were combined in an edition after Martial's death, the latter part of the long book X (chiefly poems from the Nerva anthology) being made the beginning of XII. To the mechanical execution of this arrangement, which Martial perhaps had suggested, may be due the inclusion of the Ligeia poem (XII, 7). XII, 2 (5 Lindsay) should be joined to XII, 6 (1–6), XII, 3 (Quod Flacco etc.) to XII, 6 (7–12). The latter was addressed to the elder Priscus.

Zu Hippokrates *περὶ ἀέρων ὑδάτων τόπων* (518–567). F. Jacoby tries to restore the original text by eliminating the early additions and interpolated marginal glosses, and by detecting errors of transmission. The text was expanded before Aristotle's time (ch. 24 was known to him) by some one familiar with the Scythians and Greece. The first sentence of ch. 24, which probably read *περὶ μὲν οὖν τῆς Εὐρώπης καὶ τῆς Ἀσίας οὕτως ἔχει*, concluded the original work. There is no reason to assume with Fredrich and Wilamowitz that the first half (ch. 1–11), on the effect of climate on disease, and the second, on the influence of climate on racial characteristics, constituted originally two separate treatises. The loose connection is due to the literary incapacity of the fifth century author. A careful examination of his style would show this. J. points out the value of V and still more that of the Latin translation P (cf. A. J. P. XXVII, 346), in which even the arbitrary corrections are occasionally of service. The article gives interesting glimpses of the literary tradition of this much read work back to Galen, Aristotle and the old interpolator (cf. A. J. P. XXVI, 227).

Polybius und Posidonius über Iberien und die iberischen Kriege (568–607). A. Schulten, evidently led by his excavations at Numantia (cf. A. J. A. XVI, p. 132) to a study of the Iberian geography, ethnography and wars recorded in Appian, Diodorus, Strabo, etc., finds that the ultimate sources were mainly Polybius and Posidonius, to whom he assigns, partly following others, important sections of the above writers. Strabo based his book III on Polybius' book XXXIV; but also used Posidonius' *ιστορίαι* (not *περὶ Ὀκεανού*) as a corrective and to supplement. Posidonius in his turn used Polybius, preserving, however, his independence. Passages in Strabo and Diodorus give us some conception of the picturesque style of Posidonius; but his evident tendency to favor prominent Romans shows his inferiority as an historian to Polybius. Appian in his *Iberica* (44–98) depended on Polybius, also on Diodorus for the years 153–144 B. C. The establishing of the above results would mark an important increase in our knowledge of Polybius and Posidonius.

Epische Citate bei Apollonios Dyskolos (608-612). P. Maas tries to determine the anonymous citations in *Apol. Dys.* The citation *Synt.* 138, 12, usually assigned to Pindar is, probably, in hexameter verse, and taken from the *Hecale* of Callimachus.

Gaius Rabirius Postumus (613-620). H. Dessau identifies G. R. P., whom Cicero defended 54 B. C. with the Postumus Curtius mentioned by Cicero (*ad Att.* IX 2^a, 3), who elsewhere calls him simply Curtius (*ad fam.* 2, 16, 7, etc.) and also, perhaps, Postumus (*ad Att.* 9, 3, 2; 9, 5, 1). C. Curtius was the name of his father, Rabirius the name of his uncle (who adopted him), whom Cicero defended 63 B. C. Original names frequently remained in use as in the case of T. Pomponius Atticus. This identification throws considerable light on this financier, whose name Postumus Curtius appears on some Amphora stamps (cf. C. I. L. X 8051, 26), and was borne by a number of freedmen.

Silius Italicus und Eprius Marcellus (621-626). H. Dessau calls attention to Silius' more or less veiled allusions to prominent contemporaries and sees in XI, 123 f. '*veniet quondam felicior aetas cum pia Campano gaudebit consule Roma*', a reference to Eprius Marcellus (cf. *Tacit. dialog.* 8), who was consul under Nero and received the consulship again at the hands of Vespasian 74 A. D. This latter distinction suggested the above allusion, which must have followed soon after. Hence Silius began his *Punica* before the reign of Domitian. The concluding verses of Book XIV (686 f.) refer to Vespasian, they could not apply to Domitian or to Nerva. The eulogy of the three Flavian emperors (III 594 f.), and mention of Vesuvius' eruption (XVII, 593; VIII 656; XII, 152) are later additions.

Miscellen: M. Pohlenz (627-629) shows that, as the interlocutors in Cicero's *Tusc. Disp.* are indicated by **M** and **Δ** in the MSS we may recognize an imitation of a catechism prepared for Primasius, bishop at Adrumetum, by a friend whom he met in Constantinople 551 A. D., who says in his dedication to P. that, to avoid confusion, he had used the Greek letters **M** and **Δ** to designate magister and discipulus.

H. Schultz (630-633) offers emendations to *Lysias* XVII, 4 and I, 22; and to *Plat. Moral.* 957 F.

G. Thiele (633-637) discusses the tradition of *Phaedrus'* fables, especially Cardinal Perotti's MS, who displayed ignorance and carelessness in copying his selections. However, the original MS (in Naples) is far superior to the Vatican copy.

HERMAN LOUIS EBELING.

GLOTTA: Band VI.¹

Pp. 1-18. M. Lambertz, Zur Etymologie von δοῦλος. Holds it to be not an IE. word, but borrowed from some language of Asia Minor. Proper names containing this and cognate elements occur almost exclusively in Asia Minor. The word meant originally 'house', then 'inhabitant of the house', then *familiaris*, 'servant'. Hesychius quotes δοῦλος: ἡ οἰκία.

Pp. 18-25. S. Witkowski, Beiträge zur griechischen Syntax. Nine brief notes. 1. The 'prescriptive' optative (set up by Delbrück, without reason, as IE. usage).—2. The genitive of the 'part graspt' (as Hom. λάβε γούνων) is partitive, not (as Brugmann says) local.—3. Genitive with verbs of ruling: βασιλεύω Ἀχαιῶν = (and because) βασιλεὺς εἰμι Ἀχαιῶν.—4. Gen. with neg. οὐ.—5. ἐπὶ with expressions of control (Aufsicht), taking the dative case—which may represent the instrumental.—6. μετά of alteration (μετα-τίθηναι, -βάλλω).—7. Parataxis in Homer, and in later popular language (quotation from Egyptian papyrus).—8. The article as relative. An Ionism.—9. Genderless aorist participle (masc. used as fem.).

Pp. 25-28. S. Witkowski, Zwei angeblich neue griechische Wörter. 1. παραστραγία oder παραστρατηγία? Cf. Crönert, Class. Rev. 1903, 26—whose theory is wholly wrong; we must read παραστρατηγία (Papyrus Lond. I. 20, 23 ff.).—2. προοστέιον? Papyrus Lond. I, p. 91 (No. 121); read προσόπου (for προσώπου) instead of the editor's προοστέου.

P. 28. ΝΙΚΟΣ Α. ΒΕΗΣ, Zur Bedeutung des neugriechischen κράχτης. Correction of Ἀθηνᾶ XXII. (1910), 468 ff.

Pp. 28-29. W. Schmid, Ἐπιούσιος. Does not accept Debrunner's derivation from ἐπὶ τὴν οὔσαν (ἡμέραν), Glotta 4. 249 ff.

Pp. 29-30. C. Wessely, Der Name des Leoparden. λεοπάριδα beside λεόπαρδος.

Pp. 30-33. P. Kretschmer, Zwei lateinische militärische Termini. 1. *acies*, 'blade', applied to the straight line of battle from its shape; cf. *cuneus*, 'wedge', *forfex*, 'shears', *serra*, 'saw', *globus*, 'ball', all used of army-formations, and mostly as old as Cato, *De re militari*. 2. *Auxilium*. A military expression originally, 'reinforcements', which explains the origin, from *Vaug-* ('increase'). Originally used in plural (*auxilia*) in this sense; but *auxilia* was neuter plural to an adjective **aux-ilis* (<*aux-* cf. *αὔξω*, etc., reduction of

¹The Inhalt (Table of Contents), p. III f., omits altogether R. Ganschietz's article on Ἀποθέωσις, p. 210 ff., and quotes for Schmalz, Sprachliche Bemerkungen, etc., page 174 instead of 172.

**auges-*), like *fac-ilis*, *doc-ilis*, etc.; the noun *agmina* was understood with the adj. *auxilia*. The singular *auxilium* is a new formation based on a popular misunderstanding.

Pp. 33-61. R. Methner, Die Entstehung des Ablativus qualitatis, und sein Verhältnis zum Ablativus modi und zum Ablativus absolutus. All three are instrumental usages. 1. The ablativus modi, which M. would prefer to call 'der Ablativ der begleitenden Umstände' ('attendant circumstance-s'), parenthetically adding to 'Umstände' the words 'Zustände, Stimmungen, Erscheinungsformen'—denotes the manner which characterizes a subject ('die Art und Weise, wie sich ein Subjekt verhält'), either (a) in the performance of an action, in connexion with a verb of action, or (b) in general ('überhaupt'), in connexion with *esse*. Exx.: (a) *uxor deos invocat capite operto*; (b) *est operto capite*.—Note: Sometimes this ablative of (a) denotes not strictly the manner in which an action takes place, but the effect of the action: *Verres Lampsacum venit cum magna calamitate civitatis*.—2. Ablativus qualitatis, denotes lasting physical and spiritual characteristics which a person or a thing has; (a) with substantives, as: *homo pulchra facie*; (b) with *esse*, as: *Caius est pulchra facie, magno ingenio*.—3. Ablativus absolutus, denotes the particular circumstances ('die näheren Umstände') under which an action takes place, and through which it is put into the right light. Always represents a sentence. M. lays great weight, in the course of his detailed discussion of the relations between these usages, on his touchstone-word 'näherer Umstand', which according to him infallibly distinguishes an abl. abs. from any other.

Pp. 61-70. A. Sonny, Demonstrativa als Indefinita. *Ille* in the sense of 'so-and-so', especially in formulaic sentences (prescriptions, etc.), in which, in the case of actual use, a name is intended to replace the pronoun (N. N.). Greek *ὁδε* is similarly used. S. tries to interpret certain occasional uses of the archaic *ollus* in the same way, and has a somewhat labored explanation which is based wholly on internal Latin usages, and perhaps suffers from the author's seeming ignorance of the wide range of the same idiom in other languages (e. g., Sanskrit *asāu* is used precisely in the same way).

Pp. 70-71. H. Reichelt, Etymologisches. 1. Lat. *rancidus*: <*rancus* (gloss.), adj.: OBulg. *gorikŭ*, bitter, etc.; MHG. *garst*, etc.—2. Lat. *ambrices*, *racemus*: Lith. *rėklės*, a wooden scaffolding, Russ. *relī*.

Pp. 71-73. V. Ussani, Di una pretesa ellissi dell' ablative comparisonis in Lucano. I. 446; punctuate thus: *Et Taranis: Scythicae non mitior ara Dianae*. This avoids the usual inter-

pretation, which is: *et arā Taranis non mitior (arā) Dianae*, which U. finds harsh.

P. 73. F. Pfister, *Seu et* in spätlateinischen Texten. (In the sense of *atque etiam*. Note to Glotta IV. 259 f.)

Pp. 74-79. P. Kretschmer, Die erste thrakische Inschrift. A gold ring, discovered in April, 1912, at Ezerovo, Bulgaria, contains an inscription in Greek characters (Ionic alphabet); the ring and inscription are dated in the 5th Century B. C. There is no word-division in the inscription, and as to its interpretation K. is still wholly in the dark; but he regards it as settled that the language is Thracian.

Pp. 79-83. F. Stürmer, Sprachwissenschaft im Sprachunterricht. Ein Programm. A plea for the application of the methods and results of scientific linguistics in language-teaching, on the ground that what is rationalized and understood must inevitably be more interesting, as well as more valuable, to the student, than what is mechanically memorized.

Pp. 83-84. E. Schwyzer. Kleinigkeiten zur griechischen und lateinischen Lautlehre. 1. *κοῖ, κοῖζω* (of the cry of swine). *ο=φ*; cf. Germ. *quieken*, Lith. *kvỹkti*, Slav. *kvičati* (all onomatopoeic).—2. Lat. *st* (interjection); counts as a syllable in early Latin poets.

Pp. 84-86. E. Schwyzer, *μέλισσα*; for **μελιχја*, by haplology for '*μελι-λιχја*', 'honey-licker' (*λείχειν*); cf. Skt. *madhu-lih*, of like derivation and meaning.

Pp. 87-95. P. Persson, Latina. 1. Zur Behandlung von *u* in unbetonter offener Silbe. Defense of his theory that such an original *u* became *e* (IF. 26. 62 ff.), against Skutsch (Glotta 3. 355).—2. Zur Tendenz, einsilbige Wortformen zu vermeiden.

Pp. 95-96. P. Rasi, *Ire*=sterben. On Baehrens, Glotta 5. 98. The usage is found in modern Italian, and is not limited to poetic and popular Latin; occurs in Livy. It is a euphemistic use of simple for compound (cf. *perire*, *interire*, etc.).

P. 96. P. Kretschmer, Zwei Nachträge. To Glotta 3. 339; 4. 311.

Pp. 97-145. Therese Stein, Zur Formenlehre der prienischen Inschriften. A detailed account of inflectional peculiarities of every kind found in the inscriptions of Priene. General result: the close relations between Priene and Athens resulted in marked influence of the Attic dialect on the language. The *κοινή* became very early established.

Pp. 145-161. P. Wahrmann, *Σφέλας, σφάλλω*. 1. *σφέλας*. Originally 'piece of wood, stick, splinter' (Skt. *phalaka*, and

phal-, 'burst, split'); then, secondarily, 'bench, board, table', etc.—2. *σφάλλω*. The primary meaning was 'to throw a wooden club' (in primitive hunting and fighting); hence (1) 'to throw' in general, and (2) 'to block or trip with a piece of wood', and so, in wrestling, 'to trip, throw'; from the language of wrestling it passed into general use in the figurative meaning of 'to outtrick, deceive'. It is etymologically connected with Skt. *sphal*-, *ā-sphālayati*, 'hurl against'. From it is derived *σφέλας*, which then originally meant a stick of wood used for blocking or tripping.

Pp. 162-4. P. Wahrmann, *σφαλός, σφάνιον*. The word *σφαλός* cannot, for phonetic reasons, be connected with *σφέλας, σφάλλω*; it is a derivative of the root *sp(h)ē, sp(h)ə*, 'spread out', found also in *σφήν, σφάνιον* (Hesychius: *κλινίδιον*).

Pp. 164-171. J. Compennass, *Vulgaria*. 1. *Nedum*=*non solum*.—2. *Suppedium*, 'Zuflucht, Hilfe'.—3. *Ungula* 'Nagel' (in the sense of *unguis*, finger- or toe-nail).—4. *Plus* and *amplius*=*potius* 'vielmehr'.—5. *Nisi quia*=*nisi*.—6. *Effugatio, effugare*. *Fugāre* came to be used in the sense of *fugere* (*fugire*), starting with the use of *fugatus sum* in the sense 'I have fled'; the same meaning was then transferred to the active.—7. *Curare, facere, iubere*, etc., 'lassen' mit Infinit. Act.

Pp. 172-190. J. H. Schmalz, *Sprachliche Bemerkungen zu des Palladius opus agriculturae*. A large collection of miscellaneous but interesting peculiarities of construction, mainly characteristic of late or vulgarizing Latin. I can only mention one or two as examples: *delectari* with the dative, to take pleasure in (p. 175); *et neque*, pleonastically [cf. English 'and neither'], (p. 177); frequency of reflexive verbal constructions, presaging the habits of the Romance languages (p. 182). Summary, p. 188.

Pp. 190-2. J. Charpentier, Lat. *rāna*, 'Frosch'. Cf. Av. *rāna*, 'Oberschenkel'; originally 'shank'—the animal with long legs. Further related to Lat. *rā-mus*, 'branch', *ar-mus*, 'arm', etc.

P. 192. P. Kretschmer, *Μάνδρος*, Note on Glotta 5. 282.

Pp. 193-206. O. Immisch, *Sprachliches zum Seelenschmetterling*. The word *φάλλαῖνα* used of the butterfly meant originally a she-demon or witch (*succuba*) who attacked men by night; belongs to *φαλλός* (as *θείαῖνα* to *θεός*). The early significance of the butterfly as symbol of the soul was wholly uncanny, like that of all psychic birds (to the sphere of which this concept belonged). Only secondarily did the observed biology of the development of the butterfly from the caterpillar and cocoon give occasion for the later, much more poetic and more lofty interpretation which is familiar from

the time of classical poets to the present. (Addendum to this article, p. 380 below.)

Pp. 206–210. A. Musić, Zum Gebrauche des negierten Konjunktivs für den negierten Imperativ im Griechischen. The imperative denotes a command to perform an action immediately; the injunctive (later, subjunctive)—an action at some future time. The present tense applies to imperfective (continuative, or the like) action, the aorist to perfective action (conceived as taking place at one point of time). A prohibition against performing an action *at once*—that is, a command to stop performing an action already being performed—can only relate to an imperfective (continuative) action, in the nature of things. Hence, prohibitions can only be expressed with the present imperative (immediate), or aorist subjunctive (future).

Pp. 210–2. R. Ganschinietz, Ἀποθέωσις. This Egyptian conception has been held by some to depend on the drowning of the sacrificial animal in holy water, from contact with which ensued the ἀποθέωσις, rather than from the sacred character of the animal itself. But G. holds the opposite view.

Pp. 212–223. A. Klotz, Sprachliche Bemerkungen zu einigen Stellen in Ciceros Reden.—*Cic. p. red. sen.* 14: two deliberate vulgarisms used in mockery of Piso; *beluus* for *belua*, and *litteras* for *litteris* with *studere*; both are supported by the best ms. tradition, but not found in modern editions.—*C. de domo* 1.—*C. de domo* 18. Read *fame* for *a fame* (Halm; mss. *ea me, eam*); the omission of a preposition with the first of two coördinate nouns depending thereon is good Latin usage.—*C. de domo* 47; *ibid.* 101.

Pp. 223–5. H. Ottenjann, *nec mu nec ma*. Petronius 57. Examples for onomatopoetic association of *u* and *a* (as well as *i* and *a*); e. g. German *Bimbam, Bumbam*.

Pp. 225–270. J. Samuelsson, Die lateinischen Verba auf -*ŭlāre* (-*ŭlāre*). This article undertakes, first, to give a list of all Latin verbs with these endings, with discussion of their derivation. S. divides them into the following categories; I. Denominative verbs in -*ulare*, including; A. Those from nouns in suffixal -*bulum*, -*bula* (half a dozen); B. From nouns in suffixal -*culum* <-*tlo*- (half a dozen); C. From diminutives in -*culus*, -*cula*-, -*culum* (more numerous); D. From diminutives in -*ulus*-, -*ula*-, -*ulum*; E. From non-diminutive nouns in -*ulus* (-*a*-, -*um*), i. e. mostly formations in primary -(*e*)*lo*-, -(*e*)*lā*-, the most numerous class of these five subdivisions.—II. Verbs in -*ulare* which are derived from noun stems, although no noun ending in -*ulus* (-*a*-, -*um*) is preserved. Not very numerous, and more or less problematic.—

III. Verbs in *-ulo* from Verb-stems: A. An intermediate noun form in *ulus* (*-a*, *-um*) occurs. (S. separates these from the denominatives, although he regards these also as derived immediately from the noun stems, because he considers that the noun stems here concerned are distinctly *verbal* nouns and adjectives, quasi-participles.)—B. No such intermediate noun occurs, but the verb in *-ulare* is derived directly from the primary verb (at least as a rule, though occasionally perhaps from a lost noun). Rare in Latin, but very common in Romance languages, so that they must have been characteristic of Vulgar Latin. Even for Classical Latin, however, there are undeniable examples.—S. next discusses the relation between *-ulare* and the much rarer *-ilare*, coming to no clear results; he believes that no phonetic development, as between the two sounds, is to be postulated.—Next he discusses the verb *ambulo*, reviving the old theory (more reasonable in the light of his own researches) that it is a 'diminutive verb' from *ambio*.—S. proceeds to give a list and discussion of 'verbal nouns' in *-ulus*, *-a* *-um*, and closes with a discussion of the etymology of *exulo*, which he derives from *exire* through the medium of **exulus* > *exul* (the latter, he thinks, the result of some analogy, as e. g. *consilium* : *consul* = *exilium* : *exul*).

Pp. 270-2. P. Wahrmann, *Caccitus* bei Petronius, *Cena Trim.* 63. A Greek loanword, <κατάκοιτος.

Pp. 273-380. Literaturbericht für das Jahr 1912. Greek, by Kretschmer. Italic Languages and Latin Grammar, by F. Hartmann. Syntax, by W. Kroll.

P. 380. O. Immisch, Nachtrag zu S. 193 ff.

Pp. 381-400. Indices, by H. Ottenjann.

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